



Presidency of the Republic of Türkiye
Presidency of Religious Affairs

**International Symposium
on
Human, Loneliness, and Religion**

Call for Papers

**April 28-29, 2025
Ankara/Türkiye**

International Symposium on Human, Loneliness, and Religion

April 28-29, 2025, Ankara/Türkiye

*The symposium offers the flexibility of both **in-person** and **remote** participation.*

Call for Papers

In our commitment to accessibility and inclusivity, we are pleased to offer free registration for all accepted presenters.

Important Dates

Abstract Submissions Due	March 07, 2025
Notification of Acceptance	March 14, 2025
Paper Submissions Due	April 15, 2025
Announcement of Symposium Program	April 18, 2025
Symposium Date	April 28-29, 2025
Publication of Symposium Proceedings	2025

Overview

It is a well-known fact that loneliness has become one of the fundamental problems of our era. As an emotion embedded in human existence, loneliness has found its space throughout history through various experiences. In this regard, it is an external reflection of the psychological dimension of human beings. This is because humans are multidimensional beings, and this characteristic provides a broad framework for examining them from different perspectives. However, the visibility of the relationship between humans and loneliness is a relatively recent phenomenon, and at no other time in history has loneliness emerged as a problem to be managed as significantly as it has in recent years. On the other hand, in terms of prophets or ordinary individuals being the addressees of divine revelation, the process of attaining full maturity and grasping the meaning of life for them has taken place through various dimensions of loneliness, such as being alone with oneself or consciously isolating oneself from society. One of the most remarkable examples of this is the first revelation received by Prophet Muhammad in the Cave of Hira. The state of being alone or consciously withdrawing from society to engage in self-reflection and life assessment yields positive outcomes of loneliness. This kind of loneliness ultimately enables individuals to discover their inner potential, engage with life more consciously, and foster interaction by sharing their insights with others. This represents the consciously chosen and sometimes necessary aspect of loneliness. Thus, with the modernization process, traditional societies dominated by collective lifestyles have increasingly turned into more individualized societies. Individualization has shifted a person's focus from the environment around them to their own self and has transformed the effort to make sense of life into an effort to sustain their own existence. However, determining moral, legal, and social values and transferring them from generation to generation are the basic dynamics that keep both individuals and society standing and ensure the continuation of the culture of living together within social groups and structures.

The technological advancements accompanying the transition from modern society to postmodern society have further accentuated a state of isolation that can be described as "loneliness in crowds." In a digitized world, the perception of virtual reality surpassing real reality has rendered human relationships increasingly artificial. The lonely individual is often unaware of being alone or of having succumbed to the ailment of loneliness. This dangerous and pathological dimension of loneliness has recently led researchers to question the influence of religion on strategies for coping with loneliness. In this regard, loneliness has not only been the subject of various discussions as a contemporary problem but has also become a matter of state policy. So much so that the "Ministry of Loneliness" has been established in the United Kingdom and Japan to combat loneliness. These ministries carry out their work in cooperation with various institutions and organizations. The issue continues to gain attention in Türkiye as well. In fact, in 2024, the Turkish Language Institution declared the word of the year as "crowded loneliness." Within this framework, the High Board of Religious Affairs of the Presidency of Religious Affairs will organize an "International Symposium on Human, Loneliness, and Religion" to examine the issue of loneliness from a multidimensional perspective through the lenses of various disciplines.

Objective of the Symposium

The aim of the symposium is to analyze the dimensions of the relationship between human, loneliness, and religion from an interdisciplinary perspective and to reveal the interaction between these three phenomena. The symposium also seeks to examine examples of loneliness brought about by increasing individualization in the digitalizing world and to discuss the explanatory, interpretive, and problem-solving potential offered by religion in an academic setting. Another objective of the symposium is to question the role of religion in coping with loneliness and to discuss the findings of studies in this field.

Symposium Topics

Potential topics include, but are not limited to;

1. Religion and dimensions of loneliness
2. Religion and sources of the feeling of loneliness
3. Religion and theories of loneliness
4. Loneliness, sociology of emotions, and religion
5. Loneliness and religion in childhood
6. Loneliness and religion in adolescence
7. Loneliness and religion in youth
8. Loneliness and religion in adulthood
9. Loneliness and religion in old age and advanced aging
10. The role of religion in coping strategies for loneliness
11. Loneliness, aggression, and religion
12. Loneliness, addiction, and religion
13. Loneliness, individualization, and religion
14. The new human, the new society, loneliness, and religion
15. Digital loneliness and religion
16. Digital fatigue, loneliness, and religion
17. Loneliness, life satisfaction, and religion
18. Loneliness, religion, and fear of death
19. Loneliness and religion in the family
20. Loneliness and religion in marriage
21. Loneliness, parent-child relationship, and religion
22. Loneliness in religious life
23. Social media, loneliness, and religion
24. Alienation and the relationship between loneliness and religiosity
25. "Crowded loneliness" and religion
26. Loneliness, hope/hopelessness, and religiosity
27. Religion and the psychopathology of loneliness
28. Loneliness and religion from a psychosocial perspective
29. Religion and psychological determinants and triggers of loneliness
30. The relationship between loneliness and religiosity
31. The dimensions of loneliness and religiosity

32. Loneliness in the context of prayer
33. Religion, identity, and loneliness
34. Popular culture, loneliness, and religion
35. The effects of worship on loneliness
36. Secular loneliness and spiritual loneliness; similarities and differences
37. Religious perspectives on loneliness
38. Islamic perspectives on loneliness

Honorary President of the Symposium

- Professor Ali ERBAŞ, President of the Presidency of Religious Affairs

Scientific Committee of the Symposium

- Professor Abdurrahman HAÇKALI, Presidency of Religious Affairs, President of the High Board of Religious Affairs
- Associate Professor Selim ARGUN, Presidency of Religious Affairs, Vice President
- Professor Huriye MARTI, Presidency of Religious Affairs, Vice President
- Associate Professor Burhan İŞLİYEN, Presidency of Religious Affairs, Vice President
- Professor İbrahim Hilmi KARSLI, Presidency of Religious Affairs, Vice President
- Kadir DİNÇ, Presidency of Religious Affairs, Vice President
- Associate Professor Enver Osman KAAAN, Presidency of Religious Affairs, President of the Diyanet Academy
- Dr. Fatih Mehmet AYDIN, Presidency of Religious Affairs, Vice President of the High Board of Religious Affairs
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- Professor Enbiya YILDIRIM, Presidency of Religious Affairs, Member of the High Board of Religious Affairs
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- Professor Ömer KARA, Presidency of Religious Affairs, Member of the High Board of Religious Affairs
- Professor Soner GÜNDÜZÖZ, Presidency of Religious Affairs, Member of the High Board of Religious Affairs
- Professor Halit ÇALIŞ, Presidency of Religious Affairs, Member of the High Board of Religious Affairs
- Dr. Halid HANEFI, Member of the European Council for Fatwa and Research, Ireland

- Ildar ALYAUTDINOV, Deputy Chairman of the Religious Administration of Muslims of the Russian Federation, Chairman of the Religious Administration of Muslims of Moscow, Mufti of Moscow, Russia
- Ilyas GANIYEV, Secretary of the Council of Scholars of the Religious Administration of Muslims of the Russian Federation, Lecturer at the Moscow Islamic College, Russia
- Professor Nevzat TARHAN, Üsküdar University, Türkiye
- Professor Erol GÖKA, Ankara Bilkent City Hospital, Türkiye
- Professor Gürbüz DENİZ, Ankara University, Faculty of Divinity, Türkiye
- Professor Matthew William KING, University of California, Riverside, USA
- Professor Mustafa BALOĞLU, Hacettepe University, Faculty of Education, Türkiye
- Professor Katerina TOSHEVSKA, SS. Cyril and Methodius University, North Macedonia
- Professor Muhammed KIZILGEÇİT, Atatürk University, Dean of the Faculty of Theology, Türkiye
- Professor Elman QULIYEV, Azerbaijan Pedagogical University, Azerbaijan
- Professor Asım YAPICI, Social Sciences University of Ankara, Faculty of Theology, Türkiye
- Professor Souad T. ALI, Arizona State University, USA
- Professor Şaban Ali DÜZGÜN, Ankara University, Faculty of Divinity, Türkiye
- Professor İslambek RUSTAMBEKOV, Tashkent State University of Law, Uzbekistan
- Professor Ali AYTEN, Marmara University, Faculty of Theology, Türkiye
- Professor Almir FATIC, University of Sarajevo, Bosnia and Herzegovina
- Professor Behlül TOKUR, Ankara Yıldırım Beyazıt University, Faculty of Theology, Türkiye
- Professor Hamid LAHMAR, Université Sidi Mohamed Ben Abdellah, Morocco
- Professor Yalçın ÖZDEMİR, Aydın Adnan Menderes University, Faculty of Education, Türkiye
- Professor Kamalia MEHTİYEVA, Paris 1 Panthéon-Sorbonne University, France
- Professor Tahsin İLHAN, Tokat Gaziosmanpaşa University, Faculty of Education, Türkiye
- Professor Jusup PIRIMBAEV, Kyrgyzstan-Türkiye Manas University, Kyrgyzstan
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- Associate Professor Abdullah İNCE, Sakarya University, Faculty of Theology, Türkiye
- Associate Professor Hasan KAFALI, Pamukkale University, Faculty of Theology, Türkiye
- Associate Professor Fatıma Zeynep BELEN, Kırıkkale University, Faculty of Islamic Studies, Türkiye
- Associate Professor Tuba Nur UMUT, Ankara University, Faculty of Divinity, Türkiye
- Associate Professor Adib FARHADI, University of South Florida, USA
- Associate Professor Turgay ŞİRİN, Istanbul Medeniyet University, Faculty of Islamic Studies, Türkiye
- Associate Professor Metin EKEN, Erciyes University, Faculty of Communication, Türkiye
- Assistant Professor Paul H. CHANG, University of California, Riverside, USA
- Assistant Professor Yasemin İPEK, Ankara Hacı Bayram Veli University, Faculty of Theology, Türkiye

- Assistant Professor Vahdettin ŞİMŞEK, Kırıkkale University, Faculty of Islamic Studies, Türkiye
- Assistant Professor Fatma KENEVİR, Ankara University, Faculty of Divinity, Türkiye
- Assistant Professor Ahmed Hamza ALPAY, Vocational School of Health Services, Türkiye

Organizing Committee of the Symposium

- Professor Abdurrahman HAÇKALI, Presidency of Religious Affairs, President of the High Board of Religious Affairs
- Professor İhsan ÇAPCIOĞLU, Presidency of Religious Affairs, Member of the High Board of Religious Affairs
- Yunus AKKAYA, Presidency of Religious Affairs, Secretary of the High Board of Religious Affairs
- Dr. Hüseyin ARI, Presidency of Religious Affairs, Expert at the High Board of Religious Affairs
- Fadime APAYDIN, University of California, Riverside, Ph.D. Student

Symposium Secretariat

- Rahme Betül TAŞCI, Presidency of Religious Affairs, Assistant Expert at the High Board of Religious Affairs
- Sena KESGİN, Presidency of Religious Affairs, Education Expert
- Davut ALTIYAPRAK, Presidency of Religious Affairs, Education Expert
- Salim Abdülhamid KELEŞ, Presidency of Religious Affairs, Data Entry Clerk

Symposium Language

Turkish – English

Symposium Website

<https://etkinlik.diyamet.gov.tr/>

Abstract Submission Guidelines

- Abstracts should be submitted via email to kurulsekreteryaya@diyanet.gov.tr using the designated application form.
- Abstracts should be written in **Turkish** or **English** (for international participants).
- Abstracts should provide a concise overview of the topic and be between **200–400 words**.

- **Page layout:** Submissions should be formatted on **A4-sized paper** with **2.5 cm margins on all sides** (top, bottom, right, and left).
- The **abstract title** should be in **Times New Roman, 12-point font, bold, and centered**.
- The **abstract text** should be in **Times New Roman, 11-point font, with 1.15 line spacing**.
- If an **ethical statement** is required (e.g., if the study is derived from a thesis or supported by an institution), it should be indicated with a footnote marked by an **(*)** next to the abstract title.
- **For Turkish abstracts**, citations, references, and formatting should follow the **İSNAD citation system (2nd edition, footnote format)**. See: <http://www.isnadsistemi.org/guide/>
- **For English abstracts**, citations, references, and formatting should follow the **Chicago citation system (17th edition)**. See: [https://www.mvcc.edu/learning-commons/pdf/Chicago Manual of Style 17 Notes and Bibliography.pdf](https://www.mvcc.edu/learning-commons/pdf/Chicago%20Manual%20of%20Style%2017%20Notes%20and%20Bibliography.pdf)

Paper Submission Guidelines

- Full papers should be submitted via email to kurulsekretery@diyanet.gov.tr.
- Papers should be written in **Turkish or English** (for international participants).
- Papers should be **scholarly, original**, and between **5,000–8,000 words** in length.
- **Page layout:** The page size should be **A4**, with **2.5 cm margins** on all sides (**top, bottom, left, and right**).
- The **paper title** should be **centered** on the page.
- Following the title, the **author(s)' academic title, full name, institutional affiliation, email address, and ORCID number** should be written in **10-point font size**.
- Papers must include:
 - A **Turkish-English abstract** ('English' for international participants)
 - An **English title** above the English abstract
 - **Turkish-English keywords (minimum 5, maximum 8)** – ('English' for international participants)
 - A **"References" section** listing the sources used
- The main text should be written in **Times New Roman, 11-point font size, with 1.15 line spacing**.
- **Headings** within the main text should be in the **same font (Times New Roman), bold, and 12-point font size**.
- **Arabic texts** should be written in **Traditional Arabic font**.
- The **"Türkiye Diyanet Vakfı İslam Ansiklopedisi"** should be used as a reference for the spelling of names and concepts.
- For **Turkish texts**, citations, references, and formatting should follow the **İSNAD citation system (2nd edition, footnote format)**. See: <http://www.isnadsistemi.org/guide/>
- For **English texts**, citations, references, and formatting should follow the **Chicago citation style (17th edition)**. See: [https://www.mvcc.edu/learning-commons/pdf/Chicago Manual of Style 17 Notes and Bibliography.pdf](https://www.mvcc.edu/learning-commons/pdf/Chicago%20Manual%20of%20Style%2017%20Notes%20and%20Bibliography.pdf)